THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

Mazatlán

A GLANCE at the map on the opposite page will locate Mazatlán. It lies on the Mexican mainland just across from Cape San Lucas, the southern point of Lower California. That it is a city of natural beauty may be conjectured from the photograph on our cover and from a picture accompanying Mr. Crawford's article upon this "San Francisco of Mexico." It is indeed one of the beauty spots of the world. Some like to claim that Mazatlán is the rival of Naples and Rio de Janeiro. Whether this be true or not the fact abides that Mazatlán provides a wonderful surf, remarkable rocks, and fascinating views of city and country, plain and hill, painted in tints unproducible—pinks and blues, reds and grays, purples and greens. Every prospect pleaseth the artist at Mazatlán. And if association with Nature dressed in her best means noble minds and beautiful lives, then Mazatlán may well boast of a promising manhood.

But this port has more than mere scenic attractions. It has the best commercial possibilities of all the cities on the West Coast. Ships from North and South America can easily reach its roadstead, and distribute their goods along the railroad of which Mazatlán is an important center. This port can well be considered the clearing house for all the coast: for Sinaloa, the "California of Mexico;" for Nayarit, a Pennsylvania in some respects; for Sonora, even, the most progressive state of them all. That influential American interests regard this port a point of vantage is evidenced in not a few ways. Thither, for example, certain liquor concerns are turning their eyes, and at least one plant has been established there thus early in the struggle. Other and nobler forms of American occupation are represented in Mazatlán—a distributing center for the west coast of Mexico.

The step taken, therefore, by the American Board and by the Woman's Board of the Pacific to make Mazatlán a mission power-house is readily understood and appreciated. There we join forces with a small but virile band of Christians; there we shall help develop the school already established by that church; there something substantial in the way of education and evangelization is to be realized within the next fifty years, if we remain faithful to our duty and persistent in our efforts. In Mazatlán center the hopes and plans of countless Congregationalists. Will the "demonstration" be successful, or will it not? Mazatlán is the test of our will to succeed in Mexico.

A general plan of development for this strategic mission station is to be found in Mr. Crawford's article on a subsequent page.

The Next Envelope Series

MEXICO is returning to its accustomed place in our thoughts. This is as it should be. We must never be allowed to forget our Christian responsibility for our neighbor's welfare. The next Envelope Series will be devoted to the Board's work in Mexico: the beginning fifty years ago, the difficulties met by the missionaries, the steady growth, present day opportunities, and the program for the future. It will be a Jubilee number.

IT IS AN OLD STORY TOLD AGAIN

That Mexico is almost as large as the United States east of the Mississippi; and is equal to Germany, France, British Isles, Belgium, Italy, and Switzerland combined.

That in natural resources Mexico is perhaps the richest country of its size in the world.

That in literacy and learning, however, her millions are among the poorest in the world.

That among the masses Christianity is a matter of crude superstitions; and that among the educated classes it has given place to a materialistic philosophy of life which threatens the very moral fibre of society.

That it is the problem of the church to counteract the ill effects of an inadequate religion, reduce illiteracy, train strong leaders, promote sanitation and healing, bear comfort and redemption to the masses, and save the Indian and the peon.

That no permanent settlement of the Mexican problem can be expected until Mexico's people themselves have been imbued with the teachings of Jesus Christ.

That a great gain will be made when the Christians of the United States show the same interest in Mexico's soul that Big Business shows in her oil.

Dr. Eddy Visits the Far East

THE Associate Home Secretary sailed from San Francisco, August 10, for the Far East, on a speaking tour with his brother Sherwood. He will devote most of his time to the students of Japan and China, but this will not prevent his seeing a great deal of the general work of the Board in that part of the world. The opportunity of meeting government officials, prominent educators, commercial and industrial leaders in both Japan and China will be unusual. That his "story" will be most interesting can readily be imagined. Doubtless we shall secure from his pen stimulating accounts of what he sees and hears. We shall learn too through our correspondents abroad of the campaign among the students that he is to help conduct. With all our heart we wish the "Eddy Brothers" a wide and effective hearing wherever they go—no less so at home than abroad.

Mrs. Frances Hooper Davis

By Mrs. Otis Cary

FRANCES HOOPER was a missionary before she was a missionary wife and mother. Responding to a call from the Doshisha Girls' School in Kyoto in 1883, she gave five years of earnest work there; then one day she called on Dr. and Mrs. Gordon and told them she had decided to resign her position and leave the school. Dr. Davis advised it too. Dr. Gordon was much surprised and said: "Now Dr. Davis ought not to have given such advice. I will speak to him myself and explain how much you are needed there."

With a merry twinkle in her eye she said she feared it was too late and —announced her engagement to Dr. Davis. A Frances Hooper Davis Scholarship in the Doshisha Girls' School attests to the appreciation of her work and to the loyalty shown through the intervening years by her old pupils.

For thirty years from the time of her marriage Mrs. Davis's work centered in and about her home. A missionary home is a sort of haven. Its doors are open for all sorts and conditions of men, and happy the household that is not discommoded by the arrival of guests, expected or otherwise. Such an one was the Davis home, a busy, helpful center where everybody found a welcome. While books, sermons, lectures, and tracts were being prepared in the study, Mrs. Davis and another missionary mother gathered their children for school work, which in spite of many interruptions was carried on with a fair degree of regularity; and from that little group of seven children have gone forth one successful business man, one doctor, one minister, and four missionaries. Mrs. Davis was "Mother Davis" to them all and today they together rise up to call her "blessed."

She had a keen sense of humor, was full of good cheer, was unselfish and ever ready to do her part to make a picnic or a prayer meeting what it should be. In fact she was an all-round Christian woman. Her interests were world wide, for with children scattered in missionary work, one in Africa, one in China, two in Japan, and one in Russia, it could not be otherwise.

Even after the death of her husband in 1910 her work was not accomplished, but returning to Japan she became "house mother" in the home of the American teachers in Kobe College. For ten years she filled the position admirably, until two years ago she was stricken with a dread disease and came back to her son's beautiful home in Denver, there to endure physical suffering which love was powerless to alleviate.

Her release came July 12, and the message she left her friends was like her: "Give them my love and tell them to rejoice and be glad. I am at rest and at home."

A Consolidation of Magazines

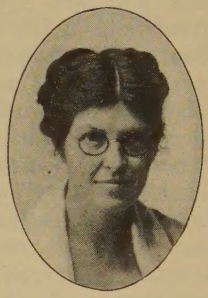
THE *Missionary Herald, Life and Light,* and *Mission Studies* are to be consolidated. On January 1, 1923, a new foreign missionary magazine will be issued. It will bear the name *The Missionary Herald,* to be sure, yet to all practical purposes it will be a new periodical, serving not the American Board alone but the three Woman's Boards as well. The editorial staff will be thoroughly representative of the four boards, as will the advisory committee which is to have general charge of the magazine.

This new organ of the foreign missionary boards of the denomination is to be considerably larger and more broadly serviceable than any one of its predecessors. It will necessarily call for an advance in price. Just what that will be however we cannot say at present. This will be announced in our October number. A magazine of dignity, covering a world-wide field of tremendous importance, certainly merits adequate support. Somehow "deficits" for Christian publications of this nature and scope seem sacrilegious. Are we not derelict in expecting them? May we not look for the day when the constituency of the Board will take pride in paying directly and in full for its one foreign missionary organ!

It is designed that this new magazine shall be larger and more attractive in appearance than any of its predecessors. It is hoped that it will be intrinsically valuable to all readers. It will endeavor to present to the churches, and through them to others, a never ending picture of what the mission workers are doing for the civilization of the world. It will make its appeal by interest—by making itself interesting. We hope for a well-illustrated, readable, newsy, and yet dignified periodical—one abounding in inspirational as well as educational quality.

All orders should be sent to Mr. John G. Hosmer, 14 Beacon Street, Boston. The American Board is to serve as "publisher." Further details regarding the merger will be given later, but we trust that what is now announced will serve to arouse interest in the consolidation and eventually to cause subscriptions to pour in from all sides.

MR. WOLSTED



MRS. WOLSTED

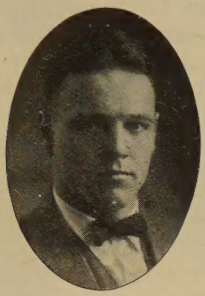
August Sailings

DURING the month of August nearly a score of new missionaries set out upon their great venture for Christ and his cause. Two sailed for India, Rev. and Mrs. Clarence E. Wolsted. Perhaps we should say "three," for a nine-months-old boy, Howard Wolsted, was an influential member of the party. Their destination was the Madura Mission. Mr. Wolsted was born in Minnesota, Mrs. Wolsted (*née* Ewen) in North Dakota. Both studied at North Dakota Agricultural College and at Chicago Theological Seminary.

MR. MCALLESTER

Mr. Allen Egbert McAllester chose Africa for his field and has been assigned to the West Central Africa Mission. He is a trained agriculturist and machinist. Cornell University

was his "college." He was born and raised in the state of New York.



MR. STEARNS

John Frye Stearns goes out for a three-year term of service in Bulgaria. He joins the staff of the Institute at Samokov. He decided in January last, while at Harvard, to go to the field. It was partly through a "desire to see what missionary life was like, to get some insight into conditions in some other part of the world, but most of all, to give my faith in God and my love for Jesus Christ the greatest possible test." Mr. Stearns was raised in the old Granite State, where his father has been a beloved home missionary superintendent for many years. He will be supported by the Second Congregational Church of Concord.

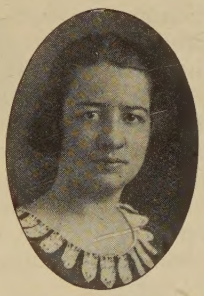
MISS JEVNE

MISS PIKE

The group that has sailed for China is composed entirely of women. (We refer to August sailings.) Miss Grace O. Jevne is a nurse, bound for Tehchow in answer to the urgent invitation of the Drs. Tucker. She was born in Minnesota, but her home church is in Oak Park, Ill. In addition to her skill as a nurse she has musical qualifications that will be of assistance to her colleagues. She goes out for a term of five years. Miss Elizabeth E. Turner, as a true daughter of Iowa, studied at Grinnell, also at the Congregational Training School for Women. Her specialty is Religious Education, and her position as "evangelistic missionary" in North China will give her ample scope for her knowledge and love of the Bible. She goes out for life. The W. B. M. I. will support her.

Miss Mary E. Pike is on the way to the Foochow Mission. She was born in Wisconsin, received her A.B. from Cornell University and her A.M. from Columbia. She has had experience in teaching and in business. She will teach for three years in the W. B. M.'s school at Foochow.

Miss Dorothy E. Bascom is headed



MISS BASCOM

for Shaowu where she will teach in the Girls' School. She was born and brought up in North Dakota. Fargo College claims her as an alumna. She will be supported by the W. B. M. I.

Japan receives the Misses Grace E. Babcock, Stella M. Graves, Florella Pedley, and Gladys Ramsay; also Mr. Stewart B. Nichols. Miss Babcock is a graduate of the University of Michigan. She also pursued studies at the Congregational Training School for Women in Chicago, where she served as teacher, executive secretary, and acting dean. She was director of religious education in the Wellington Avenue Church, Chicago, until she left for the field. She is to serve in the Woman's Training School, Kobe, and will be supported by the W. B.

M. I. She was born in Illinois. Her home town is Oak Park.

Miss Graves is to teach music at Kobe College. She graduated from

MISS BABCOCK

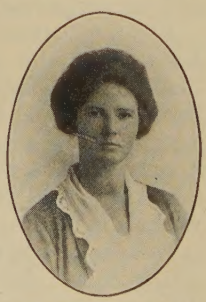
MISS GRAVES

the Oberlin Conservatory of Music and from Oberlin College. She taught for a year in the Oberlin Kindergarten Teachers' Training School. She too goes out "for life." Her support will be provided by the W. B. M. I. She is a Michigan product.

Miss Florella Pedley is going back "home" where her parents are, Dr. and Mrs. Hilton Pedley, and where her own childhood was spent. After her graduation from Mount Holyoke in 1920, she took special studies in Social Service, both in New York and in Philadelphia. For the next three years she will be teaching in Kobe College.

Miss Gladys Ramsay goes out to marry Mr. Leeds Gulick. Though her home is in Chicago, yet she was born in Pittsburgh and partly educated there. She studied Social Service at

FLORELLA PEDLEY



GLADYS RAMSAY

the Carnegie Institute of Technology. She is a graduate of Northwestern University (1922).

A Prayer for these Young Apostles

SHALL we not pause here to offer up a prayer for these who have sailed and will soon sail for their mission stations? Let us use the prayer offered by Rev. James Austin Richards, at the commissioning of Rev. and Mrs. Paul R. Reynolds in Winnetka, Ill.

All-loving Father, by whose compassions we live every moment of our lives, we give Thee heartiest thanks for the glorious gospel of Jesus Christ. We praise Thee for these young lives, eager to pass on His light. We thank Thee for the homes and the country, for the schooling and toil by which they have been nurtured and prepared for their work. We thank Thee for them, for their call to us to lift up our eyes and see, for their enlargement of our minds and hearts, for their consecration of us to Thy glorious kingdom.

Make us worthy to pray for them. Give unto them health and strength and provide all their necessities. Assist them in their studies and furnish them with the teachable disposition and the discerning mind. Sustain them in the human love, which as Thy gift shall ever flow about them from homes and friends and from this church. Grant them a holy pride that they stand in the great succession of Thy prophets and apostles. In daily life make them living epistles, read and known of all men, and teaching the excellency of the way of Jesus. In the administration of large affairs make them patient and sagacious. Fill them with joy and laughter. Grant them to see Thy children coming from the North and the South and the East and the West to sit down in Thy kingdom.

Amherst Representative at Doshisha

WE draw special attention to a recruit for Japan. We do this because of the special circumstances that prevail in his case.

STEWART B. NICHOLS

Mr. Stewart Burton Nichols holds a unique place among the men sailing for the East this year. He goes as a chosen representative of an American college to a Far Eastern university. Amherst College has long considered linking up in a special manner with Doshisha. This institution was founded by Neesima, an Amherst man, and has been fostered by Messrs. Cary, Stanford, Newell, Lombard, Dunning, and Cobb, all Amherst men. Yet neither the student body nor the alumni of Amherst have ever been officially represented in Kyoto. This now is to be done through Mr. Nichols. It is the hope that when he returns for study at Union another Amherst man will take his place at Doshisha. In time, who knows, several young men of acknowledged leadership among Amherst men will be giving themselves to the social and religious uplift of the 3,000 students of Neesima's college.

Sentiment will play its part in the welcome accorded Mr. Nichols by Doshisha; for he will carry back to Doshisha, to be placed by the side of its short-bladed mate, Joseph Hardy Neesima's long sword, a gift of Mr. Alpheus Hardy, of Boston. We give here a picture of the sword taken by Mr. Nichols. We also show Mrs. Neesima, whose heart will doubtless be touched at the sight of the old sword—a symbol of her husband's high birth and warrior spirit.

MADAM NEESIMA
Widow of Joseph Neesima, Kyoto, Japan

DEPARTMENT OF STATE
WASHINGTON

July 20, 1922.

The Reverend
Edward C. Moore, D.D.,
President, The American Board of Commissioners
for Foreign Missions
14 Beacon Street,
Boston, Massachusetts.

S i r:

The receipt is acknowledged of your letter of the 28th ultimo on behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions. You express concern as to the situation in Anatolia and point out that recent actions of the local authorities have resulted in the closing of missionary schools and hospitals of long standing and in the expelling of American missionaries from Turkey. You mention that in the past the Department of State has repeatedly and successfully insisted upon the rights and privileges of American missionaries in the Turkish Empire; and in conclusion you request assurances, for publication, that American missionaries will be given every possible protection in the pursuit of their regular duties and that any discrimination against them and against American institutions in Turkey will not be countenanced by this Government.

You are undoubtedly aware of the existing situation in Turkey and its bearing upon American interests in that country. Diplomatic relations with the United States were broken by the Sublime Porte in April, 1917. Not only have they not as yet been resumed, but political conditions have arisen in Asia Minor which for the time being render it difficult in many cases for this Government to safeguard American interests as promptly and efficaciously as would be possible in normal circumstances.

You may be assured that there will be no acquiescence in the infringement of American rights or any failure to take every appropriate step necessary to secure the proper protection of American interests, and redress for losses or injuries suffered through illegal or arbitrary action on the part of existing authorities in Turkish territory.

The attention of the American Board of Commissioners for Foreign Missions has already been called to a public statement of June 3rd last, in which this Government expressed its deep concern that the work of benevolent and educational institutions in Turkey had been hampered and the rights of American citizens disregarded. In supplementing this statement I may say that the Department has no intention of altering its settled policy toward the work and the representatives of your Board in Turkey.

I am, Sir,

Your obedient servant,

(Signed) CHARLES E. HUGHES.

NOT TIME TO WITHDRAW

A Message as to Anatolia

OUR Lord told his disciples when they were persecuted to flee to another place. Perhaps the time is at hand to apply that principle in Marsovan. The power of evil, of hatred and hostility sometimes quenches entirely the power of good, the power of justice, good will and peace.

And yet it does not seem to me that we are, up to this time, released from Marsovan. The disciples of Christ did not leave Jerusalem when, or because, their Master was killed. They remained on the ground and bore their witness with telling effect. At any rate, until in a measure the public questions brought to an issue by the war, which has continued now eleven years without interval of peace, are settled, we should hardly abandon the field.

But the whole Christian question seems to me to be rather deeper. Frankly, I think some Americans are in danger of thinking too much of mere success, evident achievement, and the praise of man. Our Lord would not have been called a successful man by the people of his day. Moreover, he did not build any institution. He gave out principles. He won individuals. But he left no structure in Church or State or School that compelled the man in the future to sit up and take notice.

It seems to me that a good many people who are willing to serve are not willing to sacrifice. But sacrifice is of the very spirit of the gospel. There are those who are willing to work, provided they receive the applause of man; but would not accept a position that was not measurable in the public eye and rewarded with the good things of this life. But that is not the inmost spirit of Christianity.

I do not at all know what the future of Christian missionary work in Turkey will be but I do not feel that the cause of Christ is defeated in the interior of the country, and if it is not defeated, we must stand by our cause. We have always wanted to offer the gospel to Moslems, and have always expected the process would bring difficulty and danger but that is not a reason for backing out when we get into the process.

We must go much farther in our toleration of Islam than the lines yet established. Will the American constituency sustain missionary educators and doctors among the Moslem Turks, living their Christian serving without demanding Christian conversion? That would not carry a great glamour, but perhaps it is about what our Lord would do.

I do not know how much profit there is in writing this. Of course, we are all thinking and praying, watching and waiting. I begin to feel that the opportunities and rewards I have hoped for are to be reserved for those who come after me but I do not see any sign that our Master bids us beat a retreat. He did not tell his disciples to pick out places that were easy, or leave a post of duty just because it was hard, or apparently unrewarding. So far as I can interpret the signs up to this date, they signify that we should "hold on and hold out."

Turkey and American Friendship

IT has frequently been said that the American missionaries and American relief workers in the interior of Turkey are there by courtesy of the officials and therefore must report nothing that might offend those who have power to expel them from the country. As a general principle of action this is correct. At the same time we cannot forget that these Americans are in the country under conditions that try their souls and even bring them

face to face with death, not for their own good or to secure anything for America, but wholly for the good of Turkey and her people. The refugees they feed, the orphans they save, and the sick to whom they minister, are all citizens of Turkey whom the government should protect and care for. Our people are there because of the failure of the Turkish Government to safeguard and provide for its own. We are compelled to continue the work of relief because the responsible officials so perpetuate misrule that its citizens are maltreated and impoverished. We have a humanitarian right and our government has a humanitarian obligation to demand that this work of mercy shall be helped, not hindered, by the responsible Turkish Government; that supplies for the use of Turkey's own impoverished citizens shall be admitted without tax; and that hindrances shall be removed from the movements of the relief workers.

The Turks should be made to understand that they cannot continue to put obstacles in the way of American relief workers and so administer the affairs of the government that distress multiplies, and at the same time hope for friendship from the American people. If Turkey wants friendship and help in the reconstruction of her impoverished country she must show herself worthy of confidence. The Turkish Government is more corrupt than her highest officials, and her performances a travesty upon her professed ideals. Turkey must radically reform her dealings with her own people and with Americans who minister to them, or become an outcast among the nations.

Rev. Wesley Meyers Stover, D.D.

ANOTHER veteran has answered to the Call. Another mission loses one of its "Fathers." The Board is called upon once more to part with a pioneer. Dr. Stover, of West Africa, passed away July 8, 1922. He was at Claremont, Cal., giving what energy he could muster to the work of translation upon which he had been engaged several years. He is survived by Mrs. Stover and his daughter Helen.

Dr. Stover was born November 28, 1850, at York, Pa. He professed religion in 1870, graduated from Oberlin College in 1878, and from the Theological Seminary there in 1881. He was ordained at Oberlin June 21 of that year, shortly after his marriage to Miss Bertha B. Dodge, of Milton, Ill. He was appointed missionary of the Board and designated to the West Central Africa Mission, March 30, 1880. Bailundo has been his mission station.

This honored leader will be remembered in many ways and for many reasons. As an administrator he was always on the side of self-support. It was his cardinal principle. He constantly urged upon the people the necessity of sustaining their own work and their own workers. Bailundo was a demonstration of the success of this method. He trained the elders for the churches, who assumed very largely the responsibility for church discipline and the instruction of young believers. Himself a scholar and a literary man his sermons were masterful examples of the Christian message, and stimulated the native leaders to thoughtful endeavor in their own homiletic work.

Dr. Stover's translations were in use throughout the Umbundu-speaking tribes. They covered the entire New Testament, Genesis, Psalms, Proverbs, and some of the Prophets in part; also a large number of church hymns. His brief summary of the Old and New Testaments—in two separate volumes, Olonoi and Olandaka—was used quite generally in the schools of the mission.

A thorough knowledge of Portuguese gave Dr. Stover entrance into the mind and life of the official and farmer and trader that few Americans or English were blessed with.

His was ever a courteous, friendly approach to the Portuguese government, and many representatives of that dominant nation in Angola must have honored Dr. Stover's calling because of what Dr. Stover was and did as a cultured Christian gentleman.

He was a missionary indeed!

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR JULY, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	* $68,245.32	$58,728.79	$1,553.35	$8,685.55	$26,500.00	$2,816.94	$166,529.95
1922	44,276.20	13,142.16	1,579.34	3,578.88	2,000.00	2,767.00	67,343.58
Gain			$25.99				
Loss	$23,969.12	$45,586.63		$5,106.67	$24,500.00	$49.94	$99,186.37
FOR ELEVEN MONTHS TO JULY 31							
1921	† $566,419.11	$118,644.47	$19,656.48	$172,629.37	$40,100.00	$26,267.85	$943,717.28
1922	479,664.92	56,187.92	16,304.08	200,807.32	25,879.65	25,676.26	804,520.15
Gain				$28,177.95			
Loss	$86,754.19	$62,456.55	$3,352.40		$14,220.35	$591.59	$139,197.13

* Includes $3,117.98 received in month of July, 1921, from C. W. M. Emergency Fund of 1920.
† Includes $146,977.05 received through July, 1921, from C. W. M. Emergency Fund of 1920.

Only One Month More!

AND most of this month will be gone when this number of the *Herald* is received. The books close on another fateful year September 6, so there should be time for friends to reach our Treasury with a special gift, if they are prompt. Quite a number, seeing the statement of need in the last *Herald,* have already sent checks. And the letters they send! How they cheer our hearts.

There are thousands of people remembering us in these days. Many of them are on vacation, but they are not so absorbed in resting and pleasure getting as to neglect the Board which never takes a vacation. They realize that this is an affair of 365 days in the year and that of these days the last 31 are the most important.

The statement for July (see above) confirms and strengthens all that we have said about the grave financial situation. It shows a loss of $99,186.37 as compared with July of 1921. If there has ever been such a drop in a single month we do not recall it. Figures speak louder than words. Let these figures speak to you. Send checks to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston. Personal gifts will be credited on the apportionment of the church when the church connection of the sender is stated or known, unless the donor requests otherwise. REMEMBER SEPTEMBER SIX AND REMEMBER THE WORDS OF A CERTAIN PERSON WHO SAID, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." We are receiving every day in the year and we are also giving every day in the year when we take hold of this foreign missionary work.

MAZATLÁN, THE SAN FRANCISCO OF MEXICO

By Rev. CEDRIC C. CRAWFORD

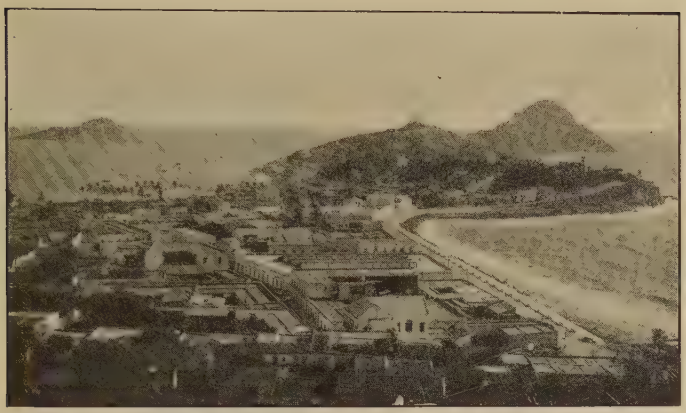
THEY call this city the "San Francisco of Mexico," but comparisons, when too detailed, are odious, so I shall leave it to the reader to pick out what seem to him to be the points of resemblance.

There is no doubt that the city possesses all the natural advantages for the making of a great commercial center. Our harbor is unequaled on the west coast of Mexico; our rail facilities north and south are good. In time we shall be the terminus of an important line eastward into the rich state of Durango, and when the trunk line through to South America by way of Guadalajara is completed, this place no doubt will be a big division point. Rich mines depend on us for their supplies, but when they shut down, there is none of that "doornail" deadness from which the purely mining town suffers at such times, for we have great manufacturing interests that keep running. The principal articles of manufacture are cigars, shoes, clothing, and soap. The clothing is made on the sweat-shop principle, and the cigar factories employ thousands of young girls under conditions that afford absolutely no moral restraints. Perhaps the greatest guarantee the city has for its future is that it is backed up by land of untold agricultural possibilities, once the very simple engineering feat of bringing the land and water together has been performed.

The only thing that has prevented it thus far is that curse of all Mexico —lack of confidence in the political future of the nation. But once let that confidence be measurably restored; once let business conditions throughout the country make any appreciable movement toward normal, and Mazatlán will grow: not only grow, but boom. It can't help it! And I do not need to say that when you have a city thus strategically located for commerce, you also have a strategic center for missions. The Apostle Paul taught us that lesson long ago!

Mazatlán is a famous winter resort, on account of a winter climate that is as near perfect as could be imagined. There are many drives, parks, and promenades, but the one you always hear mentioned in the same breath with the name of the city is the Olas Altas. This is a broad cement walk about half a mile long, right on the water's edge. The crowd taking the air here in the cool of the evening makes a magnificent spectacle, especially for the ladies. It is a real fashion parade. The *élite* of the town, with visitors from all Latin America, are there, and only the latest Paris styles are countenanced. The humble missionary sits on a bench with his family, watching the gay crowd go by, while behind him the broad avenue is filled with carriages and automobiles, flashing up and down in the gathering darkness, and all laden with the same kind of people. He turns to speak to his wife, looks up after a moment, and lo! the carriages and automobiles have all been neatly parked, and the exquisite crowd has melted away as if by magic! They have followed Fashion's rigid schedule, and have gone to dine and dance at the palatial Belmar Hotel.

For those who like a quieter time, where they may enjoy the beauties of nature, a picnic supper in one of the artistic cement look-outs on the shore drive is the thing. There one may watch the sun assume the aspect of a red-hot cannon ball and drop into the ocean, while the surf at the base of the cliff produces the startling illu-



OLAS ALTAS, MAZATLÁN, MEXICO

sion that the boiling water caused thereby has been rushed in a great submarine current to hiss and cool at the spectator's feet.

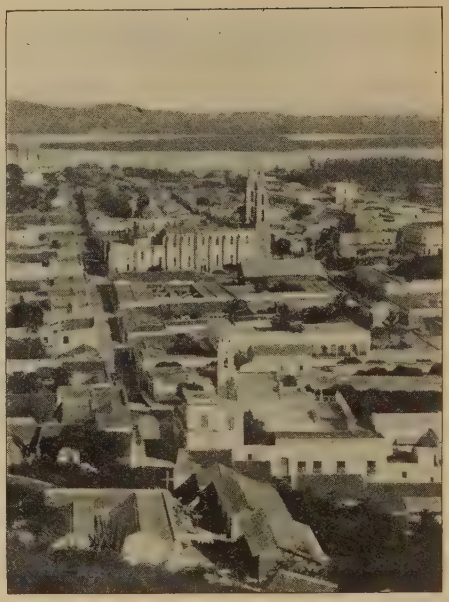
There are marvelous building sites along that drive, where people could sit at dinner in their own comfortable dining rooms, and enjoy the sunsets and surf from the windows. But the thing we fear is that these sites will be bought up by "die-hard" wets from the States, who, I am sorry to say, would find Mazatlán a very congenial place. We already have one large brewery, with its attendant beer-garden, and another one, costing a million dollars, is almost completed. We already have a saloon for every 150 inhabitants. It is easy to imagine the harm that would be done by any addition to these forces, and it would seem that the least we could do would be to plant a good-sized lump of Christian leaven in the midst of the situation!

There is plenty of work to be done along educational lines. The opportunity arises from a lack of moral leadership in the public schools. Men teachers are to be seen smoking in the classroom. Other rooms are in charge of half-grown girls, practically untrained, who vainly try to hear recitations amidst a bedlam that is the exact replica of the treatment formerly accorded substitute teachers in the States. This is no temporary condition, and it means the early planting, in fruitful soil, of the seeds of disrespect for law and order. The personal lives of the teachers outside of school hours are governed by Latin-American standards at their worst. But thank God, the parents of the pupils are revolting, and therein is our big opportunity. The result has been the establishment of a large number of private schools, all of them well patronized. Many of these, however, are of the mushroom variety, started with meager equipment by irresponsible persons, and lasting for only a season. There are a few that measure up to a high standard, but these cater almost exclusively to the rich, and in spite of their standard, could not begin to compete with us in some of our specialties, such as kindergarten and English. It may seem strange, since this is Mexico, but the very fact of our school being American would tend to popularize it just now. I have been told on excellent authority, that if we wanted to put up a magnificent building, with the last word in American equipment, we could even take away the rich pupils from the established schools; that we could no doubt soon have a school of two or three hundred pupils from the best families in town. There is absolutely no question as to the oppor-

tunity which awaits us here. The people want what we have to give, and are able and willing to pay for it.

The religious need of the city is startling. The Roman Catholics claim the entire 30,000 population; yet if their big church and two chapels were crowded to the doors at every service, they could not minister to more than one-tenth of that number! But the church and chapels are not crowded. Mere handfuls of women attend the services, even on important occasions, yet *en route* they pass hundreds of their faith. The mass of the population has drifted into an appalling ignorance and indifference on religious matters. If you ask what a man is religiously, nine times out of ten the reply will be, "Oh, he isn't anything!" And what have we to stem this tide? A chapel that barely seats a hundred people, and a church of thirty members! Now I would not for an instant give a wrong impression about that church. The members are as stanch as mortals could be, and the native leaders have done wonders. They have laid spiritual foundations that will prove indispensable to our building for the future. They have carried on the work alone and unaided, without one cent of recompense from the mission, during trying and perilous times, scaling whole mountain ranges of difficulties. The wonder is not that they have failed to do more, but that they have done so much. It would take a whole article in itself to tell of their heroism. I am not criticizing them when I point to the small results, but pleading for them, that they be given help, and encouragement, and a larger scope for their efforts.

The mission plan for the occupation of the city is in brief: to push the church work in every possible way; to build a new residence for the missionary so as to release the present house for use as a community center to minister primarily to the factory girls; and to establish a girls' boarding school, with as large a day school



THE TWO CHURCHES IN MAZATLAN, MEX.
Catholic and Protestant

as possible in connection. This is about all we could handle for the present, but there is unlimited room for expansion in the future, especially as the city grows. A stand-up fight against the liquor traffic; taking the lead in organizing an adequate charity work (something the business houses would welcome enthusiastically, as they bear the brunt of the indiscriminate begging under the present system); the promotion of an American hospital, that could be self-supporting from its fees, and a god-send to the poor of the town through its free clinic and dispensary; a church for English-speaking people; the organization of a Lyceum association to provide some entertainment besides blood-and-thunder movies and frivolous plays; some heroic work for the nearby leper island; a Y. M. C. A. with branches for railroad men and sailors—these are only a few of the possibilities for the future. This is the Mexican "West." Why not invest money with us, and watch it "grow up with the country" into ever-increasing usefulness and benediction to mankind?

HOW CAN WE HELP FOREIGN MISSION WORK?

(C. E. Topic for September 24, 1922)

By MABEL E. EMERSON

Scripture Reading: Isaiah 6: 1-8

THIS topic and the companion one for November should be considered together, to some extent. Coöperate with the November leader and your Missionary Committee in working out a Program for the Young People's Society for the year 1922-1923 and secure its adoption. That would make the next year count for missions as nothing else could. It would be the best possible answer to the topic's question.

Make a twofold report to the Young People's Society at this September meeting. First report your "findings" regarding the present missionary status of your society. Be guided by such questions as these: What place has mission study in our society? Do we have a mission study class each year? When did we have the last one? Have we good missionary books in our church or Sunday school library? How many in our church subscribe for our missionary periodicals? Is definite prayer for missions and our missionaries a part of each meeting? What are our yearly gifts to missions, home and foreign? Has our church ever sent a missionary to the foreign field? When? The findings may not be very encouraging. All the more reason why you should work out a constructive plan for the coming year. That will be the second part of your report to the society. The plan will naturally include the three following points:—

1. *Knowledge.* Whatever your past record, give mission study a definite place in your year's program. There are excellent text-books ready. India is the special field for foreign mission study among all denominations. "India on the March," by Alden H. Clark, a secretary of our American Board, is the book especially for young people. Sometime during the winter have a study class—or more than one—meeting weekly for seven weeks to study this book. (Special helps prepared for the class leader.) Better still, you may be able to stir up the whole church for a simultaneous study campaign, called "The Church School of Missions," when the groups of all ages will be enrolled for graded mission study. This is a plan that works and brings wonderful results.

The next best plan—perhaps a supplementary one—is to have a series of six or eight programs, based on a foreign mission text-book, in your regular society meetings. It is often possible, too, to have reading circles when study groups are not feasible, but this is decidedly a second-class plan.

2. *Prayer.* Prayer for missions cannot be definite and vital apart from knowledge. On the other hand sympathetic knowledge begets prayer. Is your church interested in some one missionary or mission field? Do your young people know, even slightly, any missionaries? Then pray for them! If you have no direct personal connections of this sort the "Year Book of Missions," published by the American Board and the three Woman's Boards, has a daily prayer-list, covering all our fields during the year.

3. *Service.* Here is the acid test of our knowledge and prayer. Do they lead us inevitably to service? Service may be given in at least three distinct ways:—

a. There are *gifts of money.* There is no end to the needs abroad, because the work is alive and growing. There is no limit to the return on our investment because we are investing in *lives.* Our Boards have definite missionaries and pieces of work set apart for the gifts of our young people.

b. There are *gifts of time.* Our missionaries are in constant need of articles to help them in their work in Sunday schools, day schools, and hospitals. Groups of young people could spend many a winter evening most profitably in preparing these articles and packing them. Our mission Boards can give detailed information about such projects.

Giving missionary plays, pageants or programs is a form of service which might be rendered to help arouse the home church.

c. There are *gifts of life.* The foreign missionary movement in our own country was started by college students, young men scarcely out of their teens. The missionary ranks have been reinforced by *young* men and women, with their enthusiasm, fearlessness, courage, and vision. Yet our churches today are not furnishing the young people needed to keep the gaps filled. In recent years not more than two-thirds of the recruits sent out by the American Board have been from our Congregational churches.

If your church is one which has sent out a missionary, or more than one, during its history, you will want to follow the plan other churches have adopted in having a Christian service flag, similar to the service flags of the war years. Full information regarding these flags will be given by any one of the foreign Boards. An impressive ceremony for the dedicating of the flag has been prepared also. Such a flag hanging in the auditorium is a constant reminder of the church's responsibility to train men and women for service in all the world.

Bring such suggestions as these to your society. Ask for enlistment of the young people in these various plans, and then as rapidly as possible see that the whole Program for the year is launched.

Write about any problems or plans to the American Board, 14 Beacon Street, Boston, to the Woman's Board of your district, or to Dr. Herbert W. Gates, Missionary Education Department, 14 Beacon Street, Boston, Mass.

ENTHRONEMENT

By Miss LEONA L. BURR, in the "Shaowu Bulletin"

ONE day five Believe-Jesus people went from a city to a village. Said one, "The streets are dirty in the extreme." Thought another, "The faces here are blank with disinterest." Said the third, a man with thinning hair and dressed in a long blue gown, "For fourteen years my daughter's mother and I have been coming here to preach the doctrine, and today will be 'first good!'" His companions at the time knew not why the glare of the noon seemed less blinding to him than to the rest.

The company was seated on crude benches when doors began to open. Women left their drying of vegetables and noodle making; men put down their two-pronged rakes; little boys shouldered their clam baskets and left the muddy ponds; little bound-footed girls, fascinated for the moment with the hope of a picture card, limped into the room. All assembled, for guests, no matter what their mission, are given hospitality.

Said the man with thinning hair to a villager named "Fountain of Words," "Today, willing, or not willing?"

A smile spread over the rough though kind looking face, and he answered, "Willing."

"Is your son's mother willing?"

He answered, "I will ask."

This man's great-grandfather's home, now his, had been carefully watched over throughout the years by two gods. One, the son of a king of a foreign land who had once learned that China was suffering from hunger, had sent a loaded vessel to her shores and the multitudes had been satisfied. The other god was Tu Te, the earth-grandfather, a portly old figure whose benevolence nurtures every heathen home.

"Fountain of Words" returned and said, "Willing."

At once the company opened hymn books and sang, "From man-made images turn ye to the one true God." A petition was offered that those entering into the faith might be steadfast and bear fruit. Then the gods were taken from their throne; and the man with the thinning hair cracked open their backs, and their stomachs were emptied of the curious mixture of grains, silk threads, and dried salamanders which had composed life these many years. The incense sticks were taken from the urn and a sprig of dainty white wild flowers was put in their place.

"Who shall rule when the king's son no longer provides and the earth-grandfather no longer lends mercy?" said a bystander with an awed voice.

"We are now learners of the true God," said "Fountain of Words," triumphantly.

"The King of Glory shall come in, the Prince of Peace," thought the Believe-Jesus people.

FIREWORKS IN TUNGHSIEN

By Mrs. FANNY S. WICKES

AFTER the Chinese Feast of Lanterns, General Ma, of the I-Chün troops, here located, sent the mission a present of some fireworks, and chief among them a *ho-tzu.* General Ma's father and the late Dr. Sheffield were friends, and it was a pleasant carrying on of long-time cordiality to have his son make this gift to the mission where Dr. Sheffield's daughter, Mrs. W. B. Stelle, is now.

It was decided to make the setting off of the fireworks an occasion of special festivity. The leading Chinese Christians joined with the foreign men of the mission as hosts at a dinner given to the most distinguished men in Tunghsien official circles. The guests of honor were seven, the two highest officers commanding each of the (sometimes rival) troops stationed in Tunghsien; the Hsien official, or governor of the county; the abbot of the Buddhist temple, Pao Tung Ssu, where for thirty years he has lived as a near neighbor to the mission, in most cordial relations, and has even contributed toward their work; and, finally, the chief of the Tunghsien police. One of the military leaders, being away, was represented by his eldest son.

Among the hosts were the proprietor of a large shop in the city, Mr. Kung, perhaps most widely known as owner and manager of the Tungchou dairy, but also a Christian gentleman of distinction, a leading public-spirited citizen, and a philanthropist; Mr. Li, maker of the greatly demanded "Tungchou furniture," also a philanthropist and a man of education and of power; the pastor of one of Tunghsien's churches, and others engaged in educational, medical, and religious work in the mission, leaders all. Twenty sat down at the table.

After the dinner, the guests and their hosts went to the athletic field

of Jefferson Academy, where the fireworks were displayed. As the setting off of a *ho-tzu* is a rare and coveted sight to the Chinese, the gates were open to the public. The crowd, standing, packed half the large field; there must have been close on two thousand. The pupils of the mission schools, some four hundred, and the fifty odd from the high and grammar grades of the North China American School, made a mere fringe about one side. As the rockets and silver-showers blazed up, there seemed a shoreless sea of heads.

JEFFERSON ACADEMY AND FACULTY ROW, TUNGHSIEN, CHINA

Besides the *ho-tzu,* the most uncommon display, and so the most delighted in, was a "grape-vine," suspended from a wooden arbor, its many bunches of flaming grapes sparkling and twinkling between green leaves with sudden jets of blue, pink, and green fire as the leaves and stems caught.

The last and greatest was the *ho-tzu* itself. The hexagonal box, gay with gold and blue, was suspended from a high scaffolding near the center of the field. When the great fuse had burned slowly from the ground up, in the hush of expectation, there fell from it, one after another, five great spectacles, each lasting several minutes. The first was a picture hung between four strings of lights; the second like a doorway of dark blue velvet with characters of silver flame upon it; the third was eight illuminated paper drums hung one above the other; the fourth, most gorgeous, was a shower of lights like a giant tassel, with stars of blue-white light threaded along each strand; the last proved to be a fourteen-story pagoda, full thirty feet high, the inner light glowing through its yellow walls and red windows, while at the four sides hung strings of oval paper-lanterns. The *ho-tzu* was indeed a delight to the eye and a marvel to the mind!

As darkness began to settle down, with the dimming of the pagoda, a constellation of lanterns broke up and went bobbing hither and yon as the crowd quietly dispersed, to remember long, I feel sure, their evening of pleasure at Jefferson Academy.

"THE GATHERING OF THOSE OF JESUS"

Ohongele Ya Vakua Yesu

By Rev. JOHN T. TUCKER, Dondi

A NOTABLE feature in the life of the West Central Africa Mission is the annual gathering in conference of Christians belonging to its churches and to those of the Brethren Mission in Bie. This year it was the privilege of the Dondi Church to act as host, and as no buildings are adequate to the crowds which assemble for these conferences a location was selected in the woods where, in a day, huts by the score were built by the delegates to shelter themselves from the cold of the nights.

This year the presence of a number of Luchaze Christians, from the far interior, brought by their missionary, Rev. A. W. Bailey, provided an interesting variation. Their songs, in the Bunda language, brought home to all hearts the fact that the tribes who so long have dwelt in the thick darkness of heathenism are now coming to the light which is the life of men.

For generations the Ovimbundu folk, among whom we work, have despised the interior tribes; as is seen in their proverb, "Osinge hanjo, ocingangela hamanuko" (a hut is not a house; an interior tribesman is not a human being). How delighted all were to hear the new songs of the *ovingangela!* As the delegates said, "Now we really see that the interior folk have believed in Christ."

One thousand three hundred delegates were recorded as in attendance. On the Sunday morning 2,300 persons attended divine service. The sea of upturned faces was an inspiration to the preacher. The communion service held in the woods, the participants seated on the ground, proved to all that our God dwelleth not in temples made with hands, for there his presence was manifested and

> Heaven came down our souls to greet
> And glory crowned the mercy seat.

Services were held daily from eight in the morning until eleven; in the afternoon, sectional conferences, from two till four; the day being rounded off with a mass meeting at seven. The afternoon discussions were of great value, allowing the native leaders, men and women, to state their difficulties which were taken up one by one. In these days of transition, so pregnant with possibilities for the work of Christ in these parts, a strong native leadership is essential.

The presidents of the conference, a missionary and a native elder, were both unable to be present and it devolved on Rev. H. A. Neipp, of Ochileso, to assume the responsibility at short notice. His success was marked.

At one of the afternoon sessions a test was made as to the personnel attending the conference. Among the hundreds present only about forty had attended the previous conference at the Kukema, in 1920, which fact is accounted for by the vastness of the region covered by our work. The fact also indicates the size and influence of missionary achievements in Angola. A thousand delegates from among native leaders attended the Kukema Conference in 1920. Thirteen hundred delegates, other than those, attended the Dondi Conference in 1922.

How many other missions between Cape Town and Cape Bojador, embracing the whole of the west coast of Africa, could hold such conferences? Possibly one or two could, but not more. For the growth of missionary work in Angola is on such a scale as to bring it into first rank among African missions.

ORANGE TREES, BANANAS IN BACKGROUND

Mt. Silinda

LETTERS FROM THE FIELD

From Melsetter, Africa

"I wish you could have been with us to help organize the First Church of Christ at Southdown, in Rhodesia, on April 30.

"I left here on Friday, April 28, and arrived there on Saturday. It is uphill all the way and so is hard for the men who carry the loads of blankets, food, etc. I found it very hard traveling too, this time, because of the high grass which completely hid the path. One part of the way had been tramped over many times by elephants but we did not happen to see them.

"When I reached the place I found Dr. Wilder of Chikore, and Rev. Messrs. Dixon of Chikore, Meacham of Gogoyo, and King of Mt. Silinda. Examining candidates for church membership took us the rest of the afternoon till late and again the next morning till ten o'clock.

"Two interesting incidents came to light. One was that of a girl who had run away from her home when she was sold to be the wife of a man whom she did not want, and who already had another wife. This man tried to frighten her into returning so he could get her within his power. One method he used was to put a little potassium permanganate into water, making a highly colored solution. This he put into a bottle and sent to the girl, telling her that it would kill her if she did not return home and consent to marry him. But the girl had such a faith in God that she had no fear of heathen superstition. She is keeping this bottle of medicine to show her heathen friends and would-be-husband that they have no power to bring harm to her in this way. When asked if she were to become sick and was told that she would die, if she would not then think that it was because of this medicine, she replied quickly and with whole-hearted faith that she would not. She said that if she were to die she knew that it would be because of some other reason.

"The other incident was that of a girl who had been the means of saving the lives of twins born to her sister-in-law. You probably remember that all twins are killed on day of birth because of fear that, if they are allowed to live, death will soon overtake father or mother. The girl happened

THE USUAL CONGREGATION AT MT. SILINDA

to be present at the time of the birth of the twins and ran at once to tell some Christian friends, who came and insisted that the children should not be killed. When the fear of the parents was allayed and they realized that they could keep their children without courting death, they showed their gratefulness by giving this girl one of the babies to keep for her own. She came with it for it to be baptized along with the babies of several Christian parents.

"The examination as a whole revealed good teaching in the fundamental facts of Christian belief and life.

"Sunday afternoon was given to the service for organizing the new church with 25 members by confession of faith and two by letter. Several more will be received soon by letter."

J. P. Dysart.

The man who insists upon seeing with perfect clearness before he decides, never decides.—*Amiel's Journal.*

A Prayer of the Race that God Made Black

We would be peaceful, Father—but when we must,
Help us to thunder hard the blow that's just.
We would be manly, proving well our worth,
Then would not cringe to any god on earth.
We would be loving and forgiving, thus
To love our neighbor as Thou lovest us.
We would be faithful, loyal to the Right,
Ne'er doubting that the day will follow night.
We would be all that Thou hast meant for man,
Up through the ages, since the world began.
God, save us in Thy Heaven, where all is well!
We come, slow struggling, up the hills of Hell.

By Lucian B. Walkins, a Negro whose health was wrecked in Overseas Service, in the "Missionary Review of the World."

UTILIZING THE POND, UNION MIDDLE SCHOOL, CANTON

No space on campus for these structures, so the Dining Shack, the Y. M. C. A. Shack, and the Self-Government Shack are built out over the water, making room for 600 students in school, 1921-22

From The Vernacular School, Foochow

"The future, or permanent, location of our school has been settled. The land we have found is on the river, which is a tremendous advantage in buying all kinds of supplies, especially native coal, rice, and lumber.

"The end of the Chinese new year is a very popular time for getting married, and this year we are all rejoicing in the increasing number of real Christian homes being established. There have been five real love matches, not the ones where the mothers force the young people to marry, willy-nilly, but where the young people have decided the matter for themselves. In all instances both the young men and the girls are well educated and well fitted for one another. The new day is really upon us. One young couple are even dispensing with the expensive feast that is always given, and in this case also not a cent of money was passed during the whole proceeding. Some of the others paid as high as $100 to get the girl of their choice—not the girl's fault, but that of the parents."

George and Mary Newell.

From Canton, China

"We are sending some pictures of the life of the Union Middle School's students here in Canton. As you know, we are housed in the buildings of the Presbyterian Mission compound, awaiting the erection of new buildings. We are clearing the land and the funds are in hand for the main building, one dormitory, and a residence, so that as soon as the graves are taken up (!) we can begin.

"You can see by the picture of the dining room, in the mat shed over the pond, how crowded we are. There is not a nail in the whole affair, but the bamboo pole leaves and the palm leaves are tied together with grass. It takes a sufficiently strong structure to withstand typhoons and the wear and tear the boys give it. The little Y. M. C. A. building is not much of an affair, but the work carried on from the little mat shed is wonderful. A preaching band, a night school for workmen, a boys' day school, lectures, playground work, and what not, all go to make a real live Student Association for the school.

"Recently the Chinese churches united their strength to abolish li-

CROWDED CONDITION IN UNION MIDDLE SCHOOL'S DINING ROOM

This Canton school's students eat in a shack held together with bamboo poles tied with grass

censed prostitution, and on last Saturday there was held a great parade of students, merchants, guilds, and so on—some 5,000 persons—carrying banners, signs, floats showing the evils of public brothels. Some of the students even impersonated the inmates of these places, and showed the evil effects on society, family, and country of the practice.

"The day preceding the parade the Christian students went through the city and persuaded the merchants to put up signs on their doorways which say, 'This house approves of the abolition of prostitution.' Can you imagine a group of American students going through one of our American towns on the same errand? Yet the Chinese in their naïve way will do these things in great simplicity and earnestness."

E. J. Weekes, Vice-Principal, Union Middle School.

STUDENT DRILL, 1922

Union Middle School, Canton

A Chinese Student to a Friend in America

"We had three delegates sent from our school to the World Student Federation Conference, one from the faculty and the other two from the student body. When these delegates returned they gave very fine reports. We received good teaching from this passing conference. It would lead us to have an international feeling, and strengthen all the delegates as well as the students.

"After the conference the leaders of various countries were formed into six teams to visit the different student centers in China and to carry the news of the Federation to the student body of China. One of the International teams reached Foochow. It included Indian, American Negro, White American, Turkish, and Australian delegates. We were delighted to see a Negro whose color is so different from ours. We had never seen a human being of such color before. It gave us a chance to know the race better. The eloquent speech of the Negro, Dr. King, inspired us to have an international mind. After his address, Dr. Beard asked him to sing, as he became known as a singer at the conference. He sang a song entitled 'Swing Low, Sweet Chariot.'

"The Indian whom we admired most has given us the principle of love. India is teaching the world a great lesson in the Universal Love. Is she not? The step of the principle of Mr. Gandhi has recently been transferred to China, and the club organization of love is started everywhere. There is also such a club started in Fukien University. Both foreigners and Chinese have joined this party.

"The Anti-Christian Club has done a great deal to expersecute our religion, but it is not very active. They will surely stop when they get tired and use up their energy."

A Student in Foochow College.

From Foochow

"Today, as I write, the streets of our city are crowded with the masses out to see the student parade. There is good order, very few accidents, good nature, but not much hilarity. No firecrackers today—a very unusual thing for China—and not much music. But as the procession moves along, different ones step forward and deliver short addresses to the crowds, telling the meaning of the day. For this commemorates May the ninth, 'China's day of shame.' The day when the famous Twenty-one Demands were made of her. Her shame that any nation dared to make such demands, and her shame that she found herself powerless to resist.

"But the parade today is very quiet, and very restrained for several reasons. Civil war is on in the North; and there has been a naval disaster in the south where several hundred sailors from this province have lost their lives.

"I wish you could have seen our boys start off today. They all had on their new white summer suits, and looked as spick and span as you could wish—bright, eager, and serious, for the day is not without its dangers. Every boy had his paper flag with those lofty, patriotic sentiments. No school banners, as they do not belong to separate schools today, but are citizens of China; no music, as it is not a joyful occasion; and no firecrackers! But they have their speech ready, and will do their bit, and come back tired and dirty, for they have a long six-mile march before them. It is a great day in which to be in China, and as we see the hearts of our young, patriotic, earnest lads fairly bleed with longing to do something, we are glad of the opportunity to stand by their side and do all we can to show our sympathy and interest. There is little else that we can do, at least for the present."

George M. Newell.

From Shaowu, China

"In fighting fire here one must also fight native superstitions. To have one's house catch fire is a direct evidence of the wrath of the God of Fire, and neighbors do not dare lift a hand to fight the fire or even to offer shelter to the destitute family. Mr. Charles H. Riggs, of the Shaowu Mission, a few days ago gave a demonstration of Christian humanitarianism versus superstition when he fought fire almost singlehanded in the home of his Chinese neighbor. Except for his efforts a whole block of houses might have been wiped out. The gratitude of the family was sincere; but to reinstate themselves with their neighbors and their gods there were several days of wrath-appeasing ceremonies in a near-by temple, and the stigma of the fire was finally borne away by some lighted paper lanterns that were floated down the river.

"Fortunately, in this almost doctorless country, one can sometimes save life even if one hasn't an M.D. attached to one's name. Rev. R. W. McClure, on a recent cross-country tour, was told by a villager that there was a sick foreigner in the town. To meet any foreigner hereabouts is so rare an occurrence that it was with doubt that Mr. McClure looked for the man. But there he was, a lad in the early twenties, alone in this remote village, desperately ill with malaria. Quinine is never far from the pioneer missionary's hand, and this time it was dealt out in large measure and with good results. There's one young Englishman in China who'll not soon forget his visit from a missionary.

"Dr. Josephine Kennedy, of Shaowu, is just now besieged by childless women. She has just finished an interesting obstetrical case. She treated a married woman who had been childless twelve years and who has now borne a son. The people are much interested and some highly superstitious about it."

The "Shaowu Bulletin."

More about Dr. Walker

"Dr. Walker came to China the year I was born. Wonderful years they have been. His wife died some 25 years ago. Since then in lonely vigil he has traveled those great mountain fields and the churches have grown. The spirit of Christ that he so beautifully exemplified has shed its influence through many towns and cities and homes. His daughter has made his home cheerful and happy. His has been a life of rich usefulness, even diffusing a spirit of sweet charity and kindliness among Chinese and in the mission circle. He will be missed much. He was the oldest missionary in this province. All the missions loved and honored him. To the natives he was a father. We who follow after must not lose that gentle Christlikeness. Such a life of rich fruitfulness of 50 years, laying Christian foundations and reaching thousands of lives, reveals the spiritual wisdom of a Christian who dares invest all for God."

Rev. Edward H. Smith,
Foochow.

From Wai, Marathi Mission, India

"One night a couple of weeks ago there was an unusual hubbub over in the hospital compound, just as we were going to bed, and on going over to investigate, it was found that six bullock cart loads of patients and their friends, all Mohammedans, had arrived at the end of a three days' journey from over the mountains. One stalwart son of Islam, seeing the dismay of the doctor, (the hospital is already crowded beyond the possible) tried to reassure him by proclaiming, 'We aren't *all* sick, doctor.' But the morning sunlight showed most of them to be in need of the knife in some part of their anatomy, though there were enough sound ones to do the cooking for the lot—a dietary arrangement that helps out our finances very materially."

Dr. Lester H. Beals.

From Jaffna, Ceylon

"On the last Sunday of the term of our Boarding School at Uduppiddi we had communion service. Five girls joined the church, of whom two are from Hindu homes and had secured their parents' consent. Six other converts in the Boarding School wished to join, but could not get their parents' consent yet.

"Besides these, five men and boys from a low caste village a mile and a half away were baptized. This is the beginning of what promises to be a mass movement in that village (Samaruvaku). For several years the Uduppiddi Christians have gone there for occasional evangelistic work. For more than a year the men there have been begging us to give them a school of their own and saying they would *all* come to Christianity if they could have regular instruction. Our pastor has been keenly interested in this, and through his pushing a schoolhouse was built there in January—just an open shed with thatched roof. In three weeks the number on the school roll was up to 100, and they needed a larger building."

(*Mrs.*) *Clara P. Brown.*

From Aruppukottai

"Since Gandhi's arrest the country has ceased from turbulent acts, but the Congress Wallhas still hold the belief that they can get Swaraj (self-government—EDITOR) by mere agitation. Thank God that there is arising a strong party who see the absurdity of such belief! In fact, people have a great sympathy for Gandhi, and they do not care for Swaraj so much! It is therefore hopeful that the fight for Swaraj will soon be at an end.

"The awakening of the country has also opened the eyes of the people to see the merit of the Christian religion. Christ is honored more than ever. He is in the lips of all the political leaders in the country, and they look to him as their guide morally, socially, politically, and religiously, too. The Brotherhood of Man as taught by Gandhi and other leaders of the country has created a feeling of sympathy and love between all classes. Racial hatred is condemned, and missionaries are looked upon as the chief benefactors of the country. We believe there is a great, promising future before the country at an early date."

An Indian pastor, who has remarkably sane judgment on Indian conditions.

From Poona District, India

"Here are snapshots of life on tour in the last two months:—

"We are camped near Karda, a small village of mud houses, with its outcaste quarter on the eastern side, near which is our teacher's house. Our tents are beside the road, under two large trees and near a garden, where water is handy. It is the time for visits and talks. Sitaramji comes to see me. Sitaramji is a carpenter —but his real profession is that of a seeker—a seeker after God. He belongs to the sect of Kabirpanthis, or followers of the great Saint Kabir, who 400 years ago preached a lofty religion of the worship of One God. Sitaramji has a book with extracts from his Teacher's sayings, of which he is immensely proud. He sits beside me on the ground and reads from it while I point out to him the way in which the Lord Jesus fulfills this religion and brings full salvation, where Kabir still leaves his disciples in partial darkness. Sitaramji has not yet been gripped by Christ, but is very near to the faith.

"It is a typical day on tour. In the morning early we are off—I on my bicycle, two preachers on their horses—to a village where we plan a special meeting with the little Christian community. We arrive about 8.30. The men and women assemble in the little outcaste meeting place, open at one side. We three sit down on the rug on the floor. Our preaching is not the

conventional sort. I am telling of Jesus' great love and how we ought to yield ourselves to him in return. We take the beautiful Indian hymns dealing with this thought and sing them one after another, interspersed with explanations of their meaning. The message is very evidently understood and we trust brings encouragement and uplift." *Rev. E. W. Felt.*

NEWS FROM THE MISSIONS

CENTRAL TURKEY

People have thought there was nothing left. Tales of suffering and of death, of loss and of need so filled the minds of all Americans who have the welfare of the Near East at heart that few were found to really credit and to pass on to others any more encouraging reports. The stories of suffering and loss are true, but all is not lost! There are better-minded Turks. A remnant of the Armenians has survived. And the spiritual responsiveness and purpose of a significant portion of that remnant are full of hope.

Immediately after the Armistice, when every surviving Armenian in the Near East might be expected to be absorbed in material things and in political affairs, there was a spiritual stirring in North Syria and Cilicia. It declared the permanence of the evangelical movement among the Armenians, as over against the political current that would engulf it, putting the nation above everything. It reorganized the evangelical churches and defended their spiritual integrity, as against the current of compromise that would smooth over unfaithfulness during the deportations, when men denied Christ to save their lives.

In 1919 there was soon revival interest at Aintab, with new voices heard each week in the meetings for prayer which followed the Sunday afternoon preaching service. The young men formed a Christian Endeavor Society among themselves, and there were the beginnings of an outreaching evangelistic work.

The evangelical movement and all the Armenians had soon to face the exceedingly difficult problem of practical relations with surrounding Turks. In Aintab, the Armenians of the city as a whole came finally to accept a policy of conciliation. Though they took up arms in 1920, it was only in self-defense. And in 1921, after the fighting was over, they at once decided "to do everything in their power to help their Turkish fellow-citizens." Prior to this a representative group of evangelical leaders had given expression to their vision of future spiritual helpfulness to all the Moslems.

In the fall of 1921, there was news again of revival in Kelis, southwest of Aintab, with a hundred or more conversions, some notable. There was revival in Marash and in Tarsus, beginning among the orphan children.

But since then the French have withdrawn from Cilicia and North Syria and thousands of the Armenian remnant have fled. Surely nothing now remains! Here is the answer. There are evangelical congregations today, most of them active and under pastoral care, at Adana, Tarsus, Mersine, Marash, Aintab, Biredjik, Jibin, Oorfa, and Kilis in Nationalist Turkish territory and at Aleppo, Alexandretta, Fartushi, Beilan, Beytios, Yoghounolook, Kessah, and Antioch in French mandated territory, as well as among the refugees who are in the neighborhood of Beirut. Missionary work has continued in connection with St. Paul's College at Tarsus, the American Seminary for Girls and the

International Hospital at Adana, not to mention Armenian Y. M. C. A. work at this latter city, and with the Central Turkey Girls' College at Marash, from which the first Moslem graduate received a diploma in June, 1922.

At Aleppo, where there are 25,000 Armenians, the two thousand Protestants are attempting to raise the grade of their schools and have revived their church-building project. An edifice costing $17,500 is to be erected, the congregation giving one-half this amount. A single member, Dr. Altoumjan, the leading native physician and surgeon in Syria, promises personally to give $6,500 in addition, and assumes responsibility for all details in connection with the work upon the building. The church appeals for only $2,200 to its friends in other lands. The budget for the schools, however, needs more assistance, $3,500 being the figure set. Aleppo, a city of 250,000 and one of the strategic centers in the Near East, never has had adequate missionary occupation. Now it has been occupied in the name of the gospel by a native evangelical community of this Armenian Diaspora, numbering two thousand. To make this occupation most largely effective, who will hear and heed their call for aid?

At Aintab, Central Turkey College and Hospital and the Girls' Seminary have closed a year of what under the circumstances must be considered noteworthy success. Nationalist Turkish officials have not been unfriendly and have given positive assistance, and orders now have come from Angora that college and hospital properties are to be returned to the Americans. Last letters tell not only of continuance of regular religious services, though the Protestant church has no pastor, but of special religious interest among girls in the Seminary, among the seventy home-pupils of the Bible-women, and among the evangelical Gregorians, with numerous definite conversions.

More striking is the situation in the Gregorian (Armenian National) Church in Aintab, where a large Bible school is conducted and where now the leader of the evangelical party within the Gregorian Church, a teacher in the college, has been invited by the Gregorian priest to preach regularly from the pulpit in the cathedral at the Sunday afternoon service to a united congregation of Gregorians and Protestants. Twenty years ago this evangelical movement within the Gregorian Church was denounced from Constantinople by patriarchal decree and subjected to much local persecution. Finally it was permitted to hold meetings in a schoolhouse under strict limitations. Now its leader has been invited officially to serve as stated preacher of the community. These things are "the Lord's doing" and "marvelous in our eyes."

WESTERN TURKEY

When the American missionaries were for the second time sent away from Marsovan two of the staff, as a concession, were permitted to remain to represent the American Board in regard to its property, etc.

A recent letter reports that these two young people have reached Constantinople for a brief stay, after which they expect to return to Marsovan. Miss Charlotte Willard had arrived in that city, before the Comptons came away, and had gone to work on relief measures. It is reported that a few Greeks and Armenians, the latter slightly in the majority, are yet in Marsovan. They are practically all women and children and support themselves by home industries—weaving, etc. There are practically no Christian shops; and it is not wise for the Christians to go out to the vineyards so there will be few

THE CITY OF MAZATLÁN
We should develop a great station here

if any grapes this year, though other crops are said to be good. Any teaching, even the most elementary, is forbidden in the orphanages, unless in the Turkish tongue and by Turkish teachers. Miss Willard's admission to the interior was a special favor and there seems little likelihood that a similar courtesy will be granted to other missionaries.

MEXICO

The latest statistical report of the Mexico Mission (just received) shows that the churches have received by confession more than twice as many new members as the previous report shows, and that an even larger number have been received by letter and by restoration to the rolls. Many of the latter drifted away during the years of revolution, but responded readily when looked up by the church leaders.

Senor Jesus Perez, pastor of the church at Guadalajara, reports in *El Mundo Cristiano* for June 8 a membership of 174. Forty-four were added during the year. The average congregation is 150.

Senor Perez, by the way, is one of the Board's "products." Some years ago he came with thirteen other boys from the remote region of Sonora, near the border, to attend the school at Guadalajara. After graduation he taught in his Alma Mater for a while. During the Madero Revolution, he served as private secretary to the acting governor of the state of Sonora, while at the same time serving the local church. He entered the ministry six years ago, and is now in charge of the largest church of the mission, namely that at Guadalajara. His motto is "Efficiency."

Remember Mazatlán! Remember Harold Barber who gave his life for the establishment of that station. Remember Mr. and Mrs. Crawford, and the little church struggling there 'gainst heavy odds. Remember Hermosillo, El Fuerte, and Guadalajara, for which in a real sense Mazatlán serves as a connecting link. Remember the American Board and the Woman's Board for the Pacific, your agents in the development of that strategic mission center. And do not forget how the success of the enterprise in Mexico depends upon the success of the five million dollar apportionment plan.

LOCAL COLOR

Where is Kuliang?

"KULIANG is 2,800 feet up in the air! Shaowù missionaries sometimes go there for their summer change of scene. From one side we look down across a little, glassy-smooth, checker board plain of rice fields, studded now and then with abrupt little hills on each of which is a stifling, close-built Chinese village. Beyond the plain is Foochow, river-girdled, hill-protected, only three hours away.

"In the mornings there is a thin steamy mist, or maybe a dense fog. The midday glare sharpens each detail of the quaint old city's outline and is reflected back to us like white fire from the canals that vein the rice fields. At sundown a rosy glow, deepening with a purple haze, accentuates the distances between the hills. Then the purple fades to gray, then to black, and lo, the electric lights come out, pale at first then deeper yellow, which the city that was old even before the Bridge of Ten Thousand Ages was begun has enjoyed for six years past."

A "Swell Affair" in Japan

"WE planned to go to the mines this week, but were invited to a 'swell' dinner (no other word can express the bulk of it!) instead.

"The 'swell affair' was at Okada San's house. The guests were few and select—the Obatas, mother and two daughters, our next-door neighbors; Mrs. Watanabe, the biggest, most masculine Japanese woman I ever have seen; Mrs. Nakagawa, wife of the head of the hospital and dispensary; our hostess and ourselves. The rest almost all came early to help, though there are at least two servants in the establishment and no children. So when we arrived most of the feast, we thought, was spread on the table in the room where we were entertained. First we stepped out on the balcony and admired the mountains over beyond the rice fields, and then the hostess came in and we did all the greetings. We sat down to the table. And there were many things thereon.

"There were flowers, for instance—a big miscellaneous bunch of China-blue iris and pink gladiolus and fifty other kinds of things in the middle—why on earth Japanese who can make such beautiful arrangements of flowers will perpetrate such—!

"There were other things on the table too. *Item:* before each guest a broad dinner plate on which reposed, nestling in a bed of long pine needles, one (hardboiled) duck egg, one large shrimp and three juicy mushrooms. *Item:* beside the same, one small square dish of paper-thin sliced cucumbers, skins *on*, adorned with a daub of gray dressing that proved to be made of ground walnuts. *Item:* one oblong plate garnished with shreds of white *udo* that they call Japanese asparagus and isn't a bit like asparagus, and piled high with white slices of raw fish. *Item:* one medium-sized deep plate heaped with *osushi*, drapings as usual of yellow omelet, white omelet, and red ginger and protruding ends of other delicacies among the rice.

"Then Mrs. Obata came in, bearing some soup bowls, the little covered kind; and the rest brought plates of batter-fried shrimps and eels and peas in big green pods ('batter-fried' applies to all!). 'Some spread?' Wait a minute. We had eaten the congratulatory soup, made of the finest fish, *tai;* and I, as guest of honor, had appreciated his eye that was allotted to me, and eaten all but its crystallin lense, tasted the salad and nibbled the fried things when our hostess slipped out and returned with some more soup bowls! That soup was

better—chicken and onion stew—and since there was no crystallin lense in it, I ate it *all!* And then they brought on some more soup!! This time it was made of the sour bean paste I like so, so I had to eat that too. Luckily, as fast as dishes were emptied, we put them under the table, so we were not snowed in by the accumulation.

"Well, by that time everybody was ready to call for time, and I was invited to stretch my feet and admire the view again. Also they brought out the 'Views of the World' and a big album of Japanese art for me to look at. And then came pickles, the nice, brown-tasting ones, and tea. And then more tea, and those huge round, russet pears, almost out of season now—which the hostess peeled and quartered for us. And then she brought on a fluffy *agaragar* and strawberry jelly, and some other jelly things, some moulded in squares and some in hemispheres, with a yellow-green ball of sweet bean stuff inside like an egg yolk. I think I managed to taste everything. And then Okada San brought in another huge platter of the jelly dessert! And assured us that she could never use it, and we would have to take it home with us. So she brought wooden boxes for the *osushi* and the shrimps and so on, and lacquer ones for the sweets and the ever-useful *furoshiki* to wrap them all in. And for my special benefit—she said she wanted to make me a present to remember her by—she brought out four or five pieces of cloth in *obi* lengths that she had dyed herself most elaborately, and asked me to choose one! I like these patterns made by tying the stuff all up with threads, and I certainly was happy to have such a beautiful example given me. Can you guess how we looked when we set out with all that stuff tied up in gay cloths? And next morning came the servants from Mrs. Okada with the albums that I had not finished looking through, with the hope that I would examine them at my leisure!"

THE BOOKSHELF

On the Edge of the Primeval Forest. By Albert Schweitzer, D.D., M.D., PH.D. Author of "*The Quest of the Historical Jesus*," "*Paul and His Interpreters*," "*J. S. Bach*," etc. London: A. & C. Black, Ltd. Pp. 180. Price, $2.00.

The author of this fascinating series of narratives is an Alsatian doctor who went to Africa from a sense of the extreme need of the heathen for medical care. Though not associated officially with any Mission Board, he worked in "symbiosis," as he calls it, with the Paris Evangelical Mission. The war years he spent on the Ogowe River, less than one degree south of the equator.

"On the Edge of the Primeval Forest" is a volume of intense human interest. The simple yet graphic language reminds one of DeFoe, and the primitive conditions under which Doctor Schweitzer had to work were somewhat similar to the familiar circumstances of Crusoe.

Despite adverse conditions this true scientist has recorded with accuracy and yet in simple language his battles with disease and death. The book is authoritative on the treatment of malaria, sleeping sickness, dysentery, and a number of less known diseases. The marvels of surgery are told with striking modesty and yet with accurate detail which convinces the reader of their genuine success.

The four years of effort for the blacks of the jungle fill the author with a feeling of the impossibility of the task. The great fact of the unconquered and well-nigh unconquerable power of nature molds his thought in every chapter. "Whether we will or no, all of us here live under the influence of the daily repeated experience that nature is everything and man is nothing. This brings into our general view of life, and this even

in the case of the less educated, something which makes us conscious of the feverishness and vanity of the life of Europe. It seems almost something abnormal that over a portion of the earth's surface nature should be nothing and man everything!" The author is working and civilization is active only on the veriest fringe of the vast primeval forest. It cannot be penetrated nor cultivated, nor even destroyed. There it spreads its wonderful shade and influence, defiant to all the powers of the outer world. So its diseases cannot be effectively coped with; its wild beasts are supreme; its insects defy extermination or control; and its people force us to accept for them their ethical standards rather than impose on them the standards of Europe. Dr. Schweitzer's conclusion in this matter is "that we should accept, but try to improve and refine, the rights and customs which we find in existence, and make no alterations which are not absolutely necessary."

Lest a man become overborne with the burden of it all the author recommends some strenuous mental work for the worker in Africa. He says: "When one reads a good book on a serious subject one is no longer the creature that has been exhausting itself the whole day in the contest with the unreliability of the natives and the tiresome worry of the insects; one becomes once more a man! Woe to him who does not in some such way pull himself together and gather new strength; the terrible prose of African life will bring him to ruin!"

A simple testimony to the effect of the gospel on the people is very effective coming from one not himself a missionary. It contrasts well with his portrayal of the curses of forced labor and alcohol.

One finishes this book with a new sense of the enormous task of saving Africa and a clearer apprehension of the efficacy of love as the means for accomplishing it.

E. W. R.

Problems in Pan-Americanism. By Samuel Guy Inman. New York: George H. Doran Company. Pp. 406, including bibliography. Price, $2.00 net.

The well-known desire of the author to build up a friendship between the United States and the Latin American nations is given effective expression here. The book represents much original research and personal investigation. The problems of Latin America—the Indian, land, immigration, education, social ethics, religion—these are analyzed and the need of the application of Christian principles shown. While the volume is not a mission study book it is of importance to one who wishes to know the evangelical missionary and his work in the great South lands. Generally speaking it sums up the carefully wrought-out conclusions of a man who was for ten years a resident missionary in Mexico, who has since then spent several years of travel over all parts of Latin America, and who has constantly for nearly twenty years discussed Latin American problems, in the mother tongue of the people, with Latin American statesmen, educators, and Christian leaders, as well as with missionaries of all sects and viewpoints. Just to read his chapter upon the Monroe Doctrine is most profitable. His suggestions regarding the "next steps in inter-American friendship" represent without question the missionary attitude toward this great problem.

Joseph Gundry Alexander. By Horace G. Alexander. London: The Swarthmore Press, Ltd. Pp. 214. Price, 7/6 net.

"Joseph Gundry Alexander," by his son, Horace G. Alexander, is a simple story of a consecrated life who had far-sighted vision of the Kingdom of Jesus Christ. His conception of the Kingdom was no narrow one, but embraced not only the conquest of the human heart, but the Christianization of all society as well as international relations. He traveled widely, observed keenly, and wrought right loyally in the solution of the problems of modern life.

Going through the China War

An American business man on his first visit to the Far East made the trip last week from Shanghai to Peking. He first learned of the so-called civil war in North China when he read accounts of the fighting in the newspapers of Japan. He had intended traveling through China by way of Manchuria southward, but changed his plans and went directly to Shanghai by steamer. Upon arrival at Shanghai, he was surprised to find the city peaceful and undisturbed in spite of the headlines in the newspapers which told of troop movements, attacks and counter attacks, of train loads of wounded soldiers, and similar warlike happenings. He purchased his ticket at Shanghai for the trip northward, having first provided himself with a new life insurance policy. He also wrote his wife a letter, giving final instructions pertaining to the disposition of his estate in case the worst should happen. The train on which he traveled northward kept to the published schedule, and it was first at Tsinanfu that he saw indications of warfare. From Tsinanfu to Tientsin the train was frequently stopped at stations to allow troop trains to pass. One of the trains was loaded with artillery and cavalry horses, but the fierce soldiers of whom he had been reading in the newspapers were all asleep in the open freight cars. He reached Tientsin only a few hours behind schedule, and again at Tientsin, which, according to the reports, was in the center of the "war area," he found only peace and quiet. All along the railroad from Shanghai to Tientsin for a distance of some 800 miles he found the farmers going about their tasks. There had been a heavy rain and the wheat fields looked much as they do in Kansas and Nebraska. At the railroad stations he saw small groups of soldiers, a few loafing about, but most of them asleep in the warm spring sunshine. The trip from Tientsin to Peking, through the country where the fighting had been especially "fierce and bloody," was much the same as the journey northward. At Peking, this American business man met a friend with whom he had a business appointment. His first inquiry was about the "war." Then he made a few remarks about newspapers and newspaper correspondents, who had apparently sunk so low in the ethics of their profession that they wrote about things which had never occurred. It required much earnest conversation on the part of the Peking friend to convince this American that there had actually been a war.

From "The Weekly Review of the Far East," Shanghai.

Buddhist Priest Becomes Active Christian

A noteworthy address was recently given in Kobe College chapel by Mr. Ryoun Kamegai, an unusual personage in the religious world of Japan. Mr. Kamegai was eighteenth in succession in the hereditary priesthood of the Buddhist temple in which he was born and brought up. After graduating from the Tokyo Imperial University, he taught in a government college. His deeply religious nature was not satisfied with the Buddhism he knew, although he still loves it and appreciates what it has done for Japan. He studied Christianity and, after long and intense struggles with himself and in face of strong opposition inevitable to one in his position, became a Christian. He is now carrying on an active Christian ministry. Mr. Kamegai said at Kobe College: "The one thing that I felt lacking in Buddhism and found in Christianity was the cross of Christ. The ideal contained in that may be found in Buddhism, but it is not clearly revealed. The sacrificial love of God for man is made known to us through Christ as in no other way."

From "The Japan Evangelist."

WORLD BRIEFS

The cosmopolitan character of Constantinople Woman's College is indicated by the record of last year. There were 415 students: college, 190; preparatory, 182; medical, 19; nurses' training, 24. Boarders, 283, day schools, 132. Nationalities: Greeks, 123; Armenians, 120; Turks, 45; Russians, 41; Jews, 26; Bulgarians, 13; British, 11; Americans, 8; Albanians, 6; Serbians, 6; Persians, 3; Syrians, 3; Arabs, 2; Kurds, 2; 1 each Georgian, Hungarian, Italian, Roumanian, Russo-Armenian, and Tartar.

South Africa has met with a sad loss recently in the death of two Christian men of the Cape Province. Rev. J. Tengo Jabavu, who passed on at the age of sixty-three, was trained at a Wesleyan mission school and fitted at Lovedale for the Matriculation Exams of Cape University. He was the second South African native to pass that exam. At Lovedale he edited the *Isigimedi* (later the *Christian Express*) and learned the printer's trade. He took an active part in revealing to the natives the friendliness of Sir James Rose Inness, the present Chief Justice of the Union of South Africa, and determined to devote himself to the service of his people. In 1920, he, with three other Africans, was appointed by the Government of the Cape Province as a member of a Commission on Native Education. During the last years of his life Mr. Jabavu was active in planning for the International College, near Lovedale, insisting that it have a university standing and be so organized that churches of all denominations support it. He had a deep religious life and filled, at one time or another, all the offices open to a layman in the Wesleyan denomination.

Rev. John Knox Bokwe, whose death is second to be recorded recently, also studied at Lovedale and assisted Mr. Jabavu in his newspaper work. He served for twenty-four years at the Lovedale telegraph station, and was for twenty years cashier and bookkeeper for Lovedale Institution. At the age of twenty he began to compose music, and a collection of his hymns and songs has just passed through a fifth edition. He had marked ability as an evangelist, and was ordained to the ministry.

Tsing Hua College is a great college built by China from the indemnity funds and built for the one purpose of training Chinese students for American colleges. A splendid Y. M. C. A. is in the college, and a fine Christian spirit. The president of the college is Chinese and the institution is under the Chinese Government. It was a good atmosphere for the W. S. C. Federation to meet in.

When the people of Shantung, China, wanted a man to represent them at the Disarmament Conference at Washington, they chose a member of the staff of Shantung Christian University at Tsinan. Since his return, the delegate, Mr. Tang En Liang, has been kept busy night and day and far and wide discussing the results of the conference.

Charter Day at Constantinople College this year was an occasion for summing up the great progress of the institution during the past year or more, including the establishment of a new educational department to provide much needed teachers, the progress in the medical department, with its 19 students, and its 23 in the nurses' training school. Gifts of money by Mr. Bingham, for the medical building, and by Colonel Haskell, for an infirmary, were also referred to. The Alumnæ of the college are giving an organ for the hall; while Mrs. Morgenthau has endowed two scholarships and the Women's Medical Association of America guarantees the salary of one medical professor.

An Advisory Board of Christian men of different denominations has been formed to assist the School of Religion of Howard University, Washington, D. C., in its interdenominational work for all Negro preachers. Howard is the largest university for negroes in the world, drawing its 2,000 students from ten foreign countries and thirty-eight states.

There are nearly 500,000 Hungarians in America who are organized into 92 Protestant congregations. Some 26 congregations, comprising 19 pastoral charges, have recently entered into relations with the Reformed Church in America, making the number of 45 of similar churches under the jurisdiction of this body.

Plans have been outlined in Japan, and presented to the Business Committee of the World's Sunday School Association in this country, looking toward the erection of a Sunday School building in Tokyo, around which all Japan's Sunday School work should crystallize. Japan suggests dedicating this building to the memory of Frank L. Brown, LL.D., formerly Secretary of the World's Sunday School Association. Rev. S. Imamura, Gen. Sec. of the Nat. S. S. Assn., is in America and will endeavor to raise a part of the cost of the proposed building here.

THE CHRONICLE

Arrivals in this Country

July 3. In Vancouver, Mr. and Mrs. Roderick Scott, of Foochow, China.

July 13. In San Francisco, Rev. and Mrs. Frank J. Woodward, of the Philippines.

July 21. In San Francisco, from North China, Rev. and Mrs. Lucius C. Porter, of Peking; Mr. and Mrs. Ernest W. Houlding, of Lintsing; Miss Edith C. Tallmon, of Lintsing; and Miss Maryette H. Lum, of Peking.

July 28. In New York, Rev. James K. Lyman, of Marash, Turkey.

August 1. In Seattle, Miss Josephine Walker, of Shaowu, China.

August 2. In Vancouver, Miss Edith E. Husted and Miss Sarah M. Field, of Kobe, Japan.

Arrival on the Field

May —. At Sachikela, West Africa, Rev. and Mrs. Merlin W. Ennis, after furlough.

Deaths

June 17. In Tunghsien, North China, Mary Frances, youngest daughter of Rev. and Mrs. Dean R. Wickes.

July 8. In Claremont, Cal., Rev. Wesley M. Stover, D.D., of West Africa.

July 12. In Denver, Col., Mrs. Frances Hooper Davis, of Japan.

Births

January 22. In Foochow, to Dr. and Mrs. Charles L. Gillette, a son, Ralph Donald.

July 10. Born at Upland, Cal., Esther Mabel, daughter to Mr. and Mrs. L. L. Lorbeer, of Pasumalai, Madura Mission.

July 13. Born at Mt. Silinda, Barbara, daughter to Rev. and Mrs. Frederick R. Dixon, of Rhodesia Mission.

July 15. Born at Wai, India, Andrew Morse, son to Dr. and Mrs. Walter F. Hume, of Marathi Mission.

July 28. At Colorado Springs, Col., Theodore, son to Rev. and Mrs. Cedric E. Crawford, of Mazatlán, Mexico.

Marriages

July 29. At Mexico City, Mrs. Barbara Howland Barber and Mr. Walter Clyde Taylor.

August 17. Rev. James K. Lyman and Bessie M. Hardy, at Nelson, N. H.

Miss Gertrude R. Hance

December, 1844—June, 1922

On June 23, at Binghamton, N. Y., the earthly portion of the life of Gertrude Rachel Hance ceased, and she passed on to be with the Christ whom she had so devotedly served. She had nearly reached the fourscore years of life, with their full measure of labor and sorrow, but hers was a life of remarkable usefulness and victory.

At ten years of age she became interested in the work of God in foreign lands, and at twenty years she consecrated her young life to that service. She went as a missionary to the Zulus of South Africa about 1870, and for nearly thirty years devoted her time, talents, and heart's devotion to the service of that people. She was a strong and efficient missionary and performed a most valuable service.

Physically large and of striking presence, the native people called her "Inkosazana" (Princess); and the Zulu men said of her, "U se indoda impela" ("She is a man indeed"), the highest compliment they could render.

At Umvoti, Natal, she organized and developed a system of primary schools which has changed the character of the native people in the entire region, and Umvoti became, and still is, one of the most progressive mission stations in Natal. She shared with Rev. David Rood, that noble pioneer, the work at Umvoti; but later, in the absence of sufficient missionaries to man the stations of the mission, she was placed in charge of the Esidumbini field, and did a most efficient service in that important center.

Hers was a positive character. She believed and loved strongly, and put her all into whatever she undertook. She had many warm and influential friends among the English officials and colonists of Natal, and the native people remember her service for them with respect and gratitude.

The mission life is strenuous, and the responsibilities which Miss Hance bore for so many years finally broke down her health, and she retired from the field in 1899, and has lived at her old home in Corbetsville, N. Y., since that time. Her interest in and love for the work in Natal has been keen since her retirement.

As a missionary speaker before American audiences, she did fine service in creating interest in the Zulus. Her book, "The Zulu, Yesterday and Today," is a vivid and most interesting portrayal of the life which she lived among the Zulus.

Fred R. Bunker.

TO THE MISSIONARIES

DEAR COLLEAGUES:—

You have read in the editorial columns the "significant announcement" to which I referred in my last letter. It may not have come as a surprise to you, but I believe that it is most welcome news, nevertheless. Anything that promises wider publicity for the facts as you know them carries its appeal. And certainly there will be a much wider field of publicity provided for in this joint magazine. Anything too that emphasizes our unity in spirit and in truth is to you a great gain. It must make you rejoice to see us coöperating here—the four boards— as you coöperate there, conducting one mission though representing at least four different societies. This magazine will be the common organ of all four boards, though each board retains its identity as a separate corporation.

With reference to the sacrifices that must be made by many who have read the *Missionary Herald,* or *Life and Light,* or *Mission Studies* for years, and by those who cling to an out-and-out "men's magazine" or "woman's magazine" we can say but little that will be of help. We are by no means unmindful of those sacrifices and of the sentiment that has gathered about these time-honored periodicals. We ourselves know too well the pain of parting from the old to take up the new with light-heartedness. We are conscious too of the complexity that now is given the problem of successful publicity by bringing four boards into the enterprise instead of one. Nevertheless a common organ for the foreign missionary interests of the Congregational churches can produce great results in days like these. It should lift the various "constituencies" out of their provincialism, for one thing, and make them throb with a passion for the whole as they do for one of its parts.

It is encouraging to know that there are so many in the churches who have long looked for this united effort. They should and will be a tower of strength in time of need. Free from the force of sentiment and from pressing official responsibilities they can and will prove a loyal and efficient constituency. So let us start out upon this new venture with the assurance that big things are ahead. If properly utilized the merger will build up a new interest in foreign missions and thus bring nearer that day when every Congregationalist will be supporting you and your work as the situation so gravely demands.

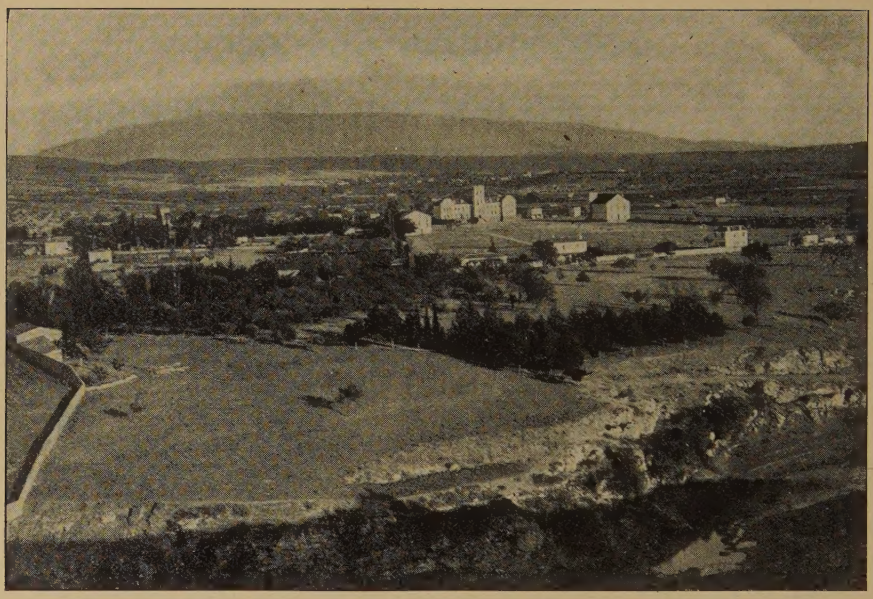
Yours F. C. Peck

FOREWORD

THE terrible Turkish situation requires treatment in this October number of the *Missionary Herald.* We have, accordingly, given it the right of way in the Editorials. We call particular attention to the interview with Dr. Barton which is given on page 379.

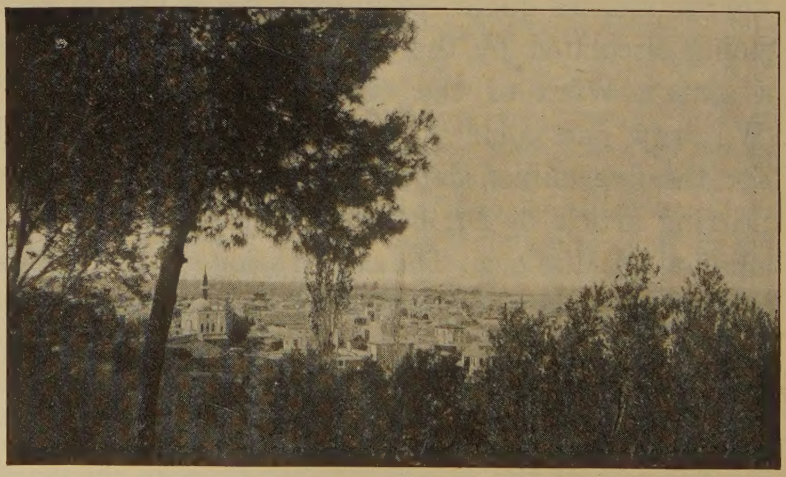
The main emphasis of this number, however, is to be placed upon the Apportionment Plan for 1923. We do this in co-operation with the Executive Committee of the Commission on Missions. In this connection, we quote freely from the pamphlet now being circulated by the Commission entitled "The Common Work of the Congregational Churches." We draw particular attention to Mr. Beard's appeal for the five million dollar apportionment and to the stirring article by Dr. Potter, Chairman of the Commission on Missions. The explanation of the Board's needs is presented by our Foreign Secretaries.

The rest of the *Herald* is taken up with the usual articles, letters, and news items from the various fields.



THE INTERNATIONAL COLLEGE, SMYRNA

The buildings are located at the suburb known as Paradise, three miles to the east of Smyrna. The picture represents the view as seen from the college farm, above the city, a comparatively new section of college property. President MacLachlan states, in a cable received from Malta, that the plant is safe



A GLIMPSE OF SMYRNA

From the new site of the American Woman's College, at Guez Tepe. It had been planned to begin work on the new buildings this autumn. The President of the college is Miss Emily McCallum. Miss Minnie B. Mills, Dean of the institution, was in America two years ago. Miss Mills sent the cable of September 19, asking that provisions be made for the admission to America of some of the women students